townships[1]—in character not much different from villages—has dropped in the Ukraine from 48 to 22-6 per cent, and in White Russia from 34 to 16-4 per cent. In the other countries of this class only 25-50 per cent of the Jews continue to inhabit villages and small towns. In the Ukraine the Jews migrate in big numbers to its two capitals, Kiev and Kharkov, where before the War their right of residence was severely restricted; from 1897 to 1926 the number of Jews at Kiev has risen from 32,093 to 140,256, and at Kharkov, from a few thousands to 81,830.

(4) MlGKATIOtf FBOM TOWNS TO THE METROPOLIS

In the Diaspora the urban character of Jewry is a permanent phenomenon, but its concentration in metropolitan cities—in capitals with a population rising into the millions—is characteristic of our age, which resembles the first two centuries of the Christian era, when a million Jews are said to have lived in Alexandria, and hundreds of thousands in Antioch and Rome. In the Middle Ages, the Jews were most numerous in Grenada and Toledo. After AJD. 1500, all Jewish communities declined in numbers.

In the eighteenth century several towns in the Near East—Baghdad, Smyrna, Constantinople, and Salonica—had Jewish communes numbering more than ten

thousand,
but not one in the rest of Europe.

According to an interesting calculation by Lestschiosky[2]

[1] The "small urban township" formed in Tsarist Russia a distinct administratiye class, in between the village and the town. The difference between the small town and the village is more marked in Central than in Eastern Europe, as its towns were usually built on a definite plan, whereas in Eastern Europe they have grown casually out of villages, or were founded on big landed estates.

[2] "Die TJmsiedlung und Umschichtung des jftdischen Volkes", *Wdt-urirtschafilwhes Archiv,* July 1929, p. 147 (Jena, 1929); by tho same author, *Schriftenfur Wwtschafi und Statistic* (in Yiddish), vol. L p. 15 (Berlin, 1928).